

Zion's Herald.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston.
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

For all stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

After Jan. 1, 1880 price to all ministers \$1.50 per year.
All other subscribers \$2.50 per year.

THE SOUL'S REFUGE.

BY ERNEST E. REXFORD.

Dear Christ, my scarlet sins I bring
And lay them at Thy mangled feet;
Thou wilt not spurn the offering,
If penitence can make it sweet.
I reach out empty hands to Thee—
Show these the heart so wayward grown,
And cry, "O Thou of Calvary,
Can love for sins like mine atone?"

O Refuge of the sin-sick soul,
With its own waywardness distressed,
The breaking heart Thy love's whole
That leans upon Thy loving breast!
Oh, let Thy love my steps control!
What rapture thrills my heart at last!
After the tempest-thunders roll,
And all my doubts and fears are past.

The things of earth no more I see,
As trusting wholly in Thy blood,
Thou crownest me King of Calvary,
Thy peace breaks on me like a flood!
Beneath Thy sheltering arms I hide,
And feel Thy promises are sure,
And in Thy eternal faith abide;
Thou wilt forevermore endure.

THE GENESIS OF NEBRASKA.

FROM CHAOS TO CONFERENCE.

BY BISHOP WARREN.

In the beginning, not of all things,
but of this State, there was, as Peter
says, "land formed out of water and
by means of water." For over all
this vast region once rested an im-
mense lake, compared to which Lake
Superior is a mere pool. Over the
bottom of this lake were spread through-
out the ages lacustrine deposits of soil
from five to two hundred feet deep.
Then, as the Psalmist says, the moun-
tains ascend, the valleys descend, until
the place God prepared for them. In
the case of this State the mountains
were very low and the valleys not at
all deep. A small area on the north
side seems to have emerged first, for
the soil is entirely gone from it. But
it must have been at one time a tropic
island of marvelous luxuriance of vege-
table and animal life. In the hard-
ened clay of its low hills are to be
found vast numbers of fossil animals
that have no existence outside the
tropics. Here were immense numbers
of rhinoceri, horned and hornless,
some with two horns, some with one,
and others with none. Here ranged the
hippopotami, and vast herds of car-
nivorous animals. Here are found
petrified turtles, one specimen perfect-
ly preserved, being seven feet across.
There are several species of fossil
snakes. It requires but little imagi-
nation to cover the region of the
mouth of the Niobrara with abundant
forests, through which meandered
great rivers, full of the hugest ani-
mals, while above them chattered the
monkey and flew the gorgeous birds
of paradise.

Afterward the surrounding country
sunk and the richest soil rose
above the waters; the climate grew
more severe, and the tropical animals
and birds gave place to those of a
colder climate. One race of men lived
here and disappeared; another took
their places, but have passed away,
leaving but little trace; a third, now
known as Indians, luxuriated in the
abundant meat of the buffalo, but
they are nearly as extinct as the two
races that have sunk beneath those
waves of land, unwet, unbroken and
wasting.

It seems to be a hard matter for
us to conquer this continent. Whether
the fourth race has gathered
strength enough from all the kind-
reds and bloods under the whole
heavens for its conquest, is yet to be
seen. It really looks as if this race
would be victorious, but it is one
hundred years too early to judge.

The part now called Nebraska is
two hundred by four hundred miles
in extent, and contains 48,000,000
acres. On the east flows the Missouri
river; irregularly through its whole
length flows the Platte, receiving all
the tributaries on the north side. The
state has a slightly undulating sur-
face, and has so rich a soil that after
crops have been removed for thirty
years from some places, it shows no
sign of needing fertilization, nor will
it show such need till the whole one
hundred and fifty feet of soil has been
turned into wheat or other crops. The
soil most nearly resembles that of the
Nile valley in Egypt. It is perfectly
fertilized in the production of fruit.
The State has twice been awarded
the highest premium of the U. S.
Agricultural Society, and thereby been
honored from competing again. One
apple has been grown that weighed
2 1/2 ounces, and one man raised in
a year 14,000 bushels of peaches.

VOLUME LVII.

BOSTON, THURSDAY, NOVEMBER 4, 1880.

NUMBER 45.

Nebraska first began to be talked
about in 1853 in connection with
Kansas and the virtual repeal of the
Missouri Compromise. It was ad-
mitted into the Union in 1867. All
the early inhabitants came into the
State in the so-called prairie schoo-
ners—a covered wagon containing all
the family and their earthly effects.
Finding land to suit, they first erected
a house of sods with places cut for a
door and window. This makes an
excellent house. It can be hung with
the tapestry of figured muslin and
whitewashed on the outside for a very
trifling cost. Even churches are
built in that way, and God is as
pleased to be worshipped in these lowly
caves in the earth as in most gorgeous
temples. In dens and caves of the
earth have men largely lived whose
names make up the roll-call of the he-
roes of whom this world was not
worthy.

One of our ministers to these scat-
tered people fitted up a bed in his
wagon and went over the broad
prairie looking for the wandering
sheep of the house of Israel. When
night overtook him he turned his
horse out to feed and laid himself
down in the place he had provided. It
is not surprising that with such
shepherding our church should well-
nigh equal in membership and minis-
ters all other evangelical churches.

Looking around the Nebraska Con-
ference one is struck with the number
of ministers from the east, and that
term here signifies all the territory be-
yond the Missouri. The whole State
seems to be a kind of Bethesda,
having an open porch at every mile
of its wide borders; and the time of
healing is not when the waters are
rarely moved, but all the time; and
not the first one only is cured, but all
are benefited. I never saw a better
class of young ministers enter Confer-
ence than the large classes of this year
and last. And they need to be men
of culture and power, for they are to
minister to culture.

The West Nebraska mission has a
territory 325 miles long by 200 wide.
A man came two hundred miles in a
buggy to induce us to send a preacher
to his country, to a new settlement of
a half dozen towns that no man in
the work had ever heard of. He car-
ried his man back in the buggy with
him. To show the possibility of the
growth of such sections, I may men-
tion the fact that I saw a land agent
of one railroad company who sold
180,000 acres of land the past year. It
was the first time that land was
ever covered by any patent of man
since it rose from the sea. We ap-
pointed men to seventy preaching
places. There are but seven churches
and about the same number of paro-
chies on the whole ground. Yet we
were allowed but \$970 missionary
money.

The church that has the best sys-
tem of education of any in existence
has not been backward about that in-
terest. The Methodists have pro-
vided for a first-class seminary at
York, and put a son of Bishop Thom-
son at its head. Evidently educational
ability runs in that blood.

Leaving that land, so rich and fer-
tile that a man might yoke a pair of
wild cattle to a mowing machine, and
scare them out almost anywhere with-
out harm to the machine and be sure of
getting an abundance of grass cut, I
confess to a peculiar delight as I see
once more trees dressed in the glory of
autumn foliage. I left the east in
July when the leaves had not al-
together forgotten the amber light of
May. I have seen nothing of their
bosky luxuriance of growth till this
13th day of October. They almost
make one feel, as is said of foreign
travel, the best thing about going
abroad is coming home.

REVIVAL WORK IN ENGLAND.

BY REV. W. McDONALD.

As I promised to write for the
HERALD from England, I am im-
pressed that it is high time I fulfill
my promise, if I would do it at all.

With regard to our trip across the
ocean, it was all that we could have
desired—no storms, no rough seas,
very little seasickness; not even
enough to give us an opportunity to
test several remedies for that inde-
scribable malady with which we were
abundantly supplied. This was a
great deliverance, for which we were

unfeignedly thankful. A more pleas-
ant voyage was never made across
the Atlantic.

Our reception in England was all
we could have desired, and more than
we had reason to expect. The breth-
ren of the Wesleyan body received us
with great kindness, while the Prim-
itives, who are next to the Wesleys
in numbers and respectability, could
not have been more cordial.

An effort was made to induce us to
work outside of the churches; but
we much preferred to work in the
churches and with the churches, hav-
ing little or no confidence in these
unholy efforts. We have held,
up to this time, eight meetings, or
meetings in eight different churches.
These services have been equally di-
vided between the Wesleyans and
Primitives. We have been in En-
gland eighty-two days, and have held,
on an average, two services a day
during the whole time. These ser-
vices have all been rendered without
compensation, but not without great
soul-comfort. Since the late visit to
this country of a certain Brooklyn
clergyman, the people look with sus-
picion upon all American ministers
who come here to labor, regarding
them as money-seekers. And if all
reports be true, they have good rea-
sons for this feeling; for more exor-
bitant prices demanded, and when
utter disgust at the performances,
have seldom, if ever, been known in
England. The people were soon con-
vinced, however, that we were here
for no such purpose, and when this
was seen, we were received with open
arms.

SURREY CHAPEL.

Our first meeting was held in Sur-
rey Chapel, located on Blackfriars
road, in the south of London, one of
the religious landmarks of this little
world. This chapel was built nearly
a hundred years ago by Rowland
Hill, and in it he preached the Gos-
pel to the worst people in London,
for fifty years. When it was vacated
by Newman Hall's congregation,
who worshipped here for many years,
it was taken by the Primitive Meth-
odists. The original lease of the
land expires next year, when the
Primitives hope to purchase it and
make it the headquarters of their
connectional interests in this country.
We were in this far-famed chapel
a little more than two weeks. Our
congregations were not as large as
we anticipated, but the interest was
deep and wide-spread. Many cir-
cumstances combined to prevent a
large gathering, which when we
learned we were not at all surprised.
But the people came from many miles
around, and large numbers were
converted and fully sanctified. The
Primitive brethren regarded it as a
great victory.

MALTON.

Our second meeting was held in
the Wesleyan chapel at Malton,
Yorkshire. Malton is a small town,
but we found a strong church and an
intelligent, warm-hearted people,
ready for the gospel of full salvation.
We were here some ten days; and it
was generally admitted by all that
the towns of Malton, Old Malton and
Norton, all adjoining each other,
were never so moved. All the lead-
ing members—and they were among
the most intelligent that we had
found in England—entered into the
experience of heart purity. Follow-
ing this, as a natural result, many
sinners were converted. We left the
town in a blaze of revival.

LEEDS.

From Malton we went to the old
Methodist town of Leeds, which has
a population about equal to Boston.
Here we held two meetings, the first
in the Primitive, and the second in
the Wesleyan chapel.

The Primitive chapel is one of the
finest in the connection, and was filled
nightly with earnest seekers of sal-
vation. We were here eight days.
We then went to the old St. Peter's
Wesleyan chapel, which will seat
eighteen hundred persons. We felt
somewhat that while here we were on
holy ground. On this spot the great
men of Methodism had proclaimed
the everlasting Gospel. The church
was originally built by Wesley.
Here Clarke, and Benson, and Wat-
son, and Bramwell, and Smith, and
Grimsbow, and Stover, had sounded
forth the word of life. On this spot
the Conference was held, when it was

determined to send Boardman and
Pillmore to America. It was in one of
the avenues of this city that the holy
Bramwell fell, as he was on his way
from the Conference to his circuit,
and suddenly went to heaven.

The meeting at St. Peter's was a
season not soon to be forgotten. The
ordinary congregations, we were told,
did not exceed two hundred and fifty;
but the most of the time we were
there, the great house was full, and
some of the time packed to its utmost
capacity. No such movement has been
witnessed there in many, many years.
Believers were fully sanctified, back-
sliders were gloriously reclaimed, and
the worst of sinners rejoiced greatly
in a new-found religious life.

HULL.

Kingston-upon-Hull, the proper
name of Hull, was our next field of
labor. Hull is situated at the mouth
of the Hull river, on the Humber,
which is the outlet to the German
Ocean. It has a population of 140,000,
and is one of the important sea-
ports of England. It is the birth-
place of Wilberforce, and the garden
of Yorkshire Methodism.

Our meetings here—two in num-
ber—were held in the Primitive
chapels. One of these chapels would
seat 1,100, and the other 1,800. At
first, the people seemed hard to
move; but it was only for a little
time. They were soon fully aroused,
and then they flocked to God in great
numbers. The crowds which came
were so great that no church could
contain them. It did seem at times
that we should suffocate. Not less
than 2,500 people crowded into the
largest chapel. After holding services
for four days in the smaller chapel,
though it rained nearly all the while,
the crowds were so great that we
were obliged to return to the larger
one, and finish there. The numbers
converted and fully saved were very
great. The superintendent of the
circuit, Rev. Mr. Robinson, esti-
mated them at one thousand. I do
not think there were as many, but
it is within bounds to say that the
number reached seven hundred. Of
this number there were hundreds con-
verted. Hull never knew such a
time. We were strongly urged to
remain longer and take a church or
hall which would accommodate a
larger number; but our arrangements
would not permit. We have prom-
ised, if the Lord allow us to return
from India, to spend a little more
time with the good people in Hull.

MIDDLESBOROUGH.

From Hull we went to Middles-
borough, still further north, a town
of 60,000 inhabitants. The town is
only about fifty years old. It is lo-
cated in the midst of the iron region.
Our meetings here were held in two
of the Wesleyan chapels. We com-
menced in the old chapel, known as
"Centenary," on Sunday, Sept. 19.
Brother Inskip remained only two
days, being obliged to take his wife,
who had been suffering from lung
trouble most of the time since she
landed in England, to a sanitarium,
near Liverpool, for medical treatment,
leaving Brother Wood and myself to
take charge of the meeting. By
Wednesday night the crowd had be-
come so great that we were obliged
to remove the meeting to a larger
chapel. Thursday night we opened
in Wesley Chapel, a large and com-
modious church in the centre of the
town. But this was at once packed.
On Sunday night, after the church
was crowded and jammed until no
other person could find standing
room, the large school-room in the
rear of the church was filled, and a
local preacher from Leeds addressed
them; and then as many people went
away as were in the church, not be-
ing able to gain admittance. There
were not less than one hundred souls
saved during the day. Such power
I have seldom ever witnessed.

We hoped the house would not be
quite as full on Monday evening, but
in that we were disappointed, as the
crowd was greater, if possible, than
on Sunday. The closing service was
on Tuesday evening, when the people
seemed so anxious to hear that they
quite trod one upon another. One
thousand, at least, were not able to
get into the chapel. Such a meeting
we have not seen in England. There
were a few more saved in Hull, per-
haps, but we were there two days
longer than in Middlesborough, and

the largest number there, by far,
were saved the last two days. Could
we have remained two or three days
longer, hundreds more might have
been saved. There were not less
than six hundred saved during the
meeting, and a great multitude won-
derfully quickened in their spiritual
life. The country was moved most
profoundly for many miles around,
some walking on foot for thirty miles
to get to the meeting. The meeting
was the theme of conversation in
every circle. In the vast iron works
the men talked of little else, and on
market day the meeting was the gen-
eral subject of conversation. No
such religious interest was ever
known in this part of England.
Many Churchmen got saved, and the
vicar became so much stirred on ac-
count of the effects of the meeting
upon his people, that he advertised a
ten days' meeting in his church, and
even published a prayer and sent it
around to his people to be used in re-
ference to the meeting to be held.

Our next meeting is in Liverpool,
preparatory to our leaving for India.
We sail on the 16th of October. I
know that our friends will not fail to
pray for us. The English brethren
urge that we should not go to India;
that the field is so wide and inviting
here that it is our duty to remain.
They insist that England needs just
such a revival. Had we known the
state of things here before leaving
home, or before arranging to go to
India, it is doubtful if we had con-
sented to have gone. But we are
booked for the trip, and we see no
way for us to consistently turn aside.
If Providence should block up Brother
Inskip's way, by the sickness of his
wife, so as to make it necessary for
him to turn back—which we trust
will not be the case—it may inter-
fere somewhat with our movements.
But even in that case, the rest of our
company would feel impelled to go
on and do the work as best we can.

HISTORIC GLEANINGS IN MAINE.

BY REV. MARK TRAFLET, D. D.

SECOND PAPER.

The conversion of the Northmen,
or Scandinavians, to the Christian
faith was accomplished about the year
1000. The people were intelligent,
with a literature of their own. The
Sagas were the poets or singers of
the people, preserving the legendary
tales of the nation, like the old En-
glish minstrels. They rehearsed the
deeds of their earls and kings in the
presence of the court. In 1056 was
born Samund Sigfussen. He reduced
to writing the Edda, or the historic tra-
ditions of former times. Ari, who
was contemporary with him, wrote the
principal historic events of Iceland
from A. D. 900 to about 1200. Man-
uscripts, in part, still exist. In 1178,
Sturbrun was born, who wrote a great
national history, still preserved, and
in which a full account is given of
the discoveries of the Northmen. All
these old manuscripts are still pre-
served in the Royal and other
Danish libraries.

The Royal Society of Antiquaries
at Copenhagen have collected, and
caused to be published in 1837, this
important collection of old historic
records; and an able review of the
work, endorsing its authenticity and
strongly favoring its credibility, was
published in the *North American Re-
view* for January, 1838, to which the
writer is indebted for the facts stated.
"We have every reason to believe,"
says the reviewer, "that the ac-
counts contained in the existing man-
uscripts were faithfully compiled from
older documents; from the metrical
Sagas of which we have spoken
above; and from traditions orally
handed down from the families of the
discoverers. These families are his-
torically known to have been such as
were likely to preserve the memories
of events reflecting honor upon the
house."

It is asked why these discoveries
did not produce a greater sensation at
the time, and lead to permanent re-
sults? Our reviewer (Edward Ever-
ett) suggests the absence of the art
of printing; the Norman conquest of
Apulia and Sicily; the conquest of
England; the Crusades, which at
that time convulsed the world. Then,
the Northmen found no gold. The
Spanish discoveries revealed gold in
fabulous quantities. Men were

crazed. We can present a parallel in
our own times. California had been
known to exist for long years, but at-
tracted little attention until gold glit-
tered in the sluice-way of Sutter's
saw-mill. But for this, the city of
San Francisco would be but barren
sand-dunes, Australia a penal colony,
Colorado, Pike's Peak, and the
Black Hills an unvisited wilderness.
Providence was not ready for the
opening of this book; it was reserved
for a race swayed by nobler senti-
ments than the lust of gold.

What effort did England put forth
to colonize the new world after its
discovery? Literally nothing for a
hundred years; and but for the op-
pression and persecution of God's
poor, it might have remained a howl-
ing wilderness to this day. She
bequeathed them even a parchment
charter, revoking it at the first op-
portunity, and taxing the suffering em-
igrants to sustain her gilded pagean-
tries and useless wars. Our reviewer
says: "Weighing all these consid-
erations, we have come to the con-
clusion that there is no sufficient reason
for doubting that these traditions of
the discoveries of the Northmen are
founded on fact, and that our con-
tinent was visited by them in the ele-
venth century."

We will now give a brief review
of the facts stated in these Sagas, as
presented in this publication.

In the spring of 986, Eric Rauder,
the Red, sailed to Greenland and
formed a settlement which he named
Ericsfiorde. One Heriulf Bardson
was with him, and established him-
self at a place still called Heriulf-
ness. He had a son Biorn, or Biron.
This son was on a voyage to Norway
when his father sailed with Eric. He
sailed in pursuit of him, knowing
nothing of the true course to Green-
land. After many days' sailing he
was enveloped in fog. When the
fog dispersed, he found himself sail-
ing with a southwest wind, with land
in sight on the left hand. Still pro-
ceeding in sight of land overgrown
with woods, which did not agree with
the description of Greenland, they
came on the third day to a land with
high mountains and with many gla-
ciers. They found it to be an island.
Bearing away from it, after four
days' sailing, with fresh gales, they
reached Greenland. He had been
driven by northwest winds southward,
when meeting a southwest wind, he
bore to the north and saw America
on his larboard bow. He made no
landing.

Reprieved by Eric, earl of Norway,
for not landing on the unknown ter-
ritory, it was determined to make a
second voyage to the strange region.
Lief, son of the Red Eric, bought
Biorn's ship, and took a crew of twenty-
five, among whom was a German
named Tyrker, who had been long a
member of Eric's family. They
sailed A. D. 1000. They came first
to the land last seen by Biorn, and
made a landing. No grass was
seen; icebergs lined the shore; be-
tween them and the water was a strata
of slate. They called this region Hellu-
land, from Hella—in their tongue,
slate. This was either Labrador or
Newfoundland. The next landing
was on a wooded coast with white
sand-bluffs. The editor of this work
calls this Nova Scotia. Two days'
sailing before a strong northeast wind
brings them again in sight of land.
They found a river issuing from a
lake into which they hauled their
ship for the winter. Here they con-
structed cabins, or huts, and named it
Liefsbuth, or Lief's booths.

The company was divided. A
part remained to guard the camp, and
the rest were sent to explore the coun-
try. On one occasion Tyrker failed
to come back at night, but when he re-
turned, he said he had seen an abun-
dant of grapes, with which he was
familiar in Germany. From this
fact Lief calls the region Vinland,
or Wineland. The first land—the
island—the editor supposes to be
Nantucket, and sailing westward
they would run into Martha's Vine-
yard and Buzzard's Bay.

In the spring they returned to Green-
land and reported their discoveries.
Of course it excited a profound inter-
est, and Lief's brother, Thorwald, en-
gaging Lief's vessel, in 1002, started
on another voyage. Spending the
first winter in Lief's booths, a party
was sent out in the long-boat to ex-
plore the coast, spending the summer

Zion's Herald.

FOR ADVERTISERS
One of the best adver-
tising mediums in
NEW ENGLAND.

It has probably more than fifty
thousand readers.

For particulars, address

ALONZO S. WEED,

Publisher,

36 BROMFIELD ST., BOSTON.

CONTENTS.

Original Articles.	PAGE
The Soul's Refuge (poem).—The Genesis of Nebraska.—Revival Work in England.—Historic Gleanings in Maine.	353
Semi-Centennial Address.—The Opening Up of Mexico. CORRESPONDENCE. OUR BOOK TABLE.	354
The Sunday-school.	
Misunderstood.—The Hayes' Testimonial. Bennett's Library. COMMERCIAL ADVERTISEMENTS.	355
Editorial.	
The Church and the Holy Spirit.—The Methodist Quarterly. EDITORIAL ITEMS.	356
Notes from the Churches.	
Business Notices.—Church Register.—Advertisements.	357
The Family.	
Hazel Blossoms (poem).—A Visit to a Church in Utopia.—One Day (poem).—THE LITTLE FOLKS. The Lost Boy.—He Leaveth Me (poem). FOR YOUNG AND OLD. RELIGIOUS ITEMS.	358
Obituaries.	
CHURCH NEWS (Massachusetts).—East Maine.—Rhode Island.—New England Methodist Historical Society.—Marriages.—Advertisements.	359
The Week.	
Reading Notices.—Advertisements.	360

ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, NOVEMBER 4, 1880.

We go to press amid the closing struggles of one of the most active, and in many respects bitter, national elections, that the country has experienced. There are many occasions for this. The result does not simply preserve in their positions an army of public officers, or introduce into their places another army hungry for position, but it involves the more serious questions of national administration. The very fact that every State, fifteen years since in rebellion, is supposed to be solid in its vote for a change in the government that carried the country safely and triumphantly through that perilous conflict, is, to say the least, significant, and especially so when the same State-rights heresies, which formed the justification for the civil revolt, are freely announced, and are as freely exercised in the control of the ballot. At the present writing, for this, and for financial reasons, it looks as if a large Northern and Western vote would insure the continuance of the national policy for the last five presidential administrations. But whatever may be the result of the vote, no serious shock will be felt by the country. The position of parties in Congress will be such that no very radical measures can be adopted. The very proposal of such bills would rouse the country, and the succeeding election would make itself felt in the national House of Representatives. We are to use all diligence, from upon all fraud, commit ourselves and our country into the hands of the infinite Disposer of all events, and calmly accept the result.

The present English administration has not only to solve the perilous problems in South Africa, Afghanistan and Turkey, entailed upon it by its predecessors, but has the more perplexing, if not more serious, trouble of struggling with the chronic discontent of Ireland, exasperated by the obstructive policy of the House of Peers at the last session of Parliament, in its attempt to secure pacificatory legislation. We cannot believe the peril of a general resistance in any combined violent form is as great as is represented by the grave dispatches which are now flashed from day to day under the ocean. Ireland lacks evidently both statesmen and military leaders, as well as money, to assure the slightest hope of success in any overt resistance to the British government. Even the prospect of a European war on the part of England would afford little hope for Ireland. Summary proceedings, which seem just ready to be taken, in relation to a few of the present leaders in the resistance to both landlords and the national rule, will probably, as heretofore, end abruptly the dangerous excitement now raging in the southern portion of the island. When this is done, as doubtless it will soon be and effectually, then it becomes the government calmly and wisely to consider the exasperating problem and seek its solution. After all, the chief difficulty is the Roman Catholic religious régime under which Ireland has been cursed, which seems to entail ignorance and poverty wherever, in Europe at least, it has full sway.

This is a restless age. Vast masses of men are discontented. The affairs of nations, not excepting our own, are disturbed. The muffled tread of unseen dangers is heard marching to the front beneath the loud hum of trade and the noisy voices of revelry. Popular expectation stands tiptoe looking for it knows not what. What and why this restlessness? What is it but the expression of the solemn fact that the world is not in harmony with its Creator? What is it but the cry of humanity, unintelligible as yet to itself, for that reconciliation between itself and its Author which is the necessary condition of its rest and peace? And why does the heart of mankind beat and throb as never before? Is it not because the Spirit of the Lord is breathing upon it, quickening it preparatory to that mighty spiritual baptism which is to cover all nations and bring them by vast spiritual regenerations into the Redeemer's kingdom? "And it shall come to pass, that before they call I will answer; and while they are speaking I will hear." Such is God's promise. Where is the faith of His church?

When his passions are active, there is no power in man alone to keep himself from yielding to sins which will disgrace him forever in the eyes of his fellow-men. There was a time when that young man in the treasurer's office of this city, whose disgrace has recently been proclaimed far and near, had no more thought of becoming a criminal than the reader of this paragraph; but, little by little, through the indulgence of an unlawful passion, he got entangled in the toils of a vile, intriguing woman—one of the surest agencies of evil which Satan ever employs—and almost before he himself was aware of it he had lost everything which a true man most values—honor, integrity, self-respect, and the good opinion of those who had believed him to be clean and trustworthy. What every man needs to have every day is that help from God which comes in answer to a life of prayer and watchfulness.

Be something—aim at something noble and grand. Be not content merely to live, but resolve on living for the highest and noblest purposes of being. A distinguished writer well observes: "There are a vast number of easy, pliable, good-natured human expectatives in the world who are just what the world chooses to make them; they glitter without pride, and are affable without humility; they sin without enjoyment, and pray without devotion; they are charitable, not to benefit the poor, but to court the rich; prodigate without passion, they are debauchees to please others and to punish themselves. Thus a youth without fire is followed by an old age without experience, and they continue to float down the tide of time as circumstances or chance may dictate, divided between God and the world, serving both, but rewarded by neither."

THE CHURCH AND THE HOLY SPIRIT.

At a meeting of pastors and laymen to consider the best measures for widening the influence of the churches, and gathering in the population of the city rarely found on the Sabbath in houses of worship, many valuable practical suggestions were made. One excellent clerical brother, however, brushed aside, with a sweep of his hand, all these human and sensible suggestions as petty in the extreme, and expressed his astonishment that such grave and devout men should propose these trifling measures, affirming that the one only essential and unailing instrumentality had been entirely overlooked. His sole solution of the great and serious question was, that the ministers and membership should meet together and pray for the descent and baptism of the Holy Spirit, and continue in this attitude until the sublime scene at Pentecost was renewed; and in this one great Waterloo spiritual struggle he was convinced that the blessed result, so much to be desired, was to be gained.

His theory was, that instead of going out to the people, by securing this spiritual miracle in the church, the people would be drawn to it. In Jerusalem, he said, when the Spirit came, the people came rushing to the disciples of Christ, and multitudes were saved. He was sure that this was the only way to reach the unconvinced masses of the city, and that city missionary organizations, or male or female colporteurs, would not be of any moment in accomplishing the work. It was simply a work of mighty prayer, resulting in a miraculous work of the Holy Spirit.

We refer to this actual incident to give point and impressiveness to an important truth. This brother does not stand alone. The prayers in our churches, and especially in social services, give evidence of the prevalence of the same impression in a greater or less degree. Now it is worthy of remark that the scene at Pentecost never was repeated. The disciples did not meet again in the same place for the same purpose. They met at this time in accordance with the express command of their Lord for the fulfillment of an explicit promise. He was to send the Comforter, and they were to await His coming and endowment; but when He came, He was to abide with them forever. It was expedient that He should go away, because He was to be followed by a perpetual Presence, who should be His representative in the church unto the end of the world. The apostles did not call meetings in the various cities to pray for the Holy Spirit, and wait for the people to come to them, but they went forth in the abiding grace of the Spirit to preach everywhere, and to every creature, the glorious Gospel of the blessed God. The Spirit fell upon the assemblies where they preached during their discourses, and gave mighty power to their words.

Now it is not honoring the Spirit to attribute the failure in the work of evangelization to His absence. He has not retired from His supreme place in the present dispensation. He does not despair of the neglected portions of our largest cities. His arm is not shortened that He cannot save. His compassions are not exhausted. He is still grieved at the hardness of

heart that withstands His gracious inspirations. As in the instance of the Son of Man in Jerusalem, He cannot do many mighty works in portions of the great field on account of the unbelief of the people; but, as in the case of the great Master, He does all He can. The latter healed their sick, the Spirit enlightens and moves upon the heart of every man that cometh into the world. The church has not now to pray for the Spirit to come; He is here—near at hand, and not afar off.

But the Spirit will not perform the work of the church. Christ did not promise that when He came He would. His office is to convince the world of sin, of righteousness, and of the judgment to come. But Christ said to His disciples, "Go ye into all the world and preach the Gospel to every creature." The Spirit evangelizes apparently only through the human instrument when that is present—"And lo! I am with you." We may pray forever for the conversion of our congregations and our unchurched masses, if we simply remain in our sanctuaries; they will not be saved; they will not be sent to us. There will no miracle be wrought. We have no right to expect any phenomenal events will attract attention to the place of our praying. We are to go out, as did the apostles, everywhere, touching individual souls, and the Comforter will be sure to accompany us upon such missions. We are not straitened in the Spirit, but in ourselves. We need to be converted ourselves, and to become new creatures in Christ Jesus; so that the desire to do His will will be stronger even than our natural appetites. The power of the fathers cannot assist us in their wonderful prayer-meetings as in their worldly piety. The worldly portion of the membership in early days soon retired from the field; the requisition of attendance upon weekly class-meetings, the band-meetings, and the constant exhortation to growth in grace, kept the little churches of the somewhat despised Methodists always alive spiritually. They were always aggressive, constantly seeking, by personal appeals, the conversion of all with whom they met.

This leads to the suggestion of the form of the blessing of the Holy Spirit now needed. It is personal. The membership need a renewal of the divine life and a recovery of the witness of the Spirit. This is not so much the work of a general service as an individual struggle. Such a night as Jacob passed alone on the north side of Jabbok is what thousands in the church need. When he crossed the river, the next morning, the sun rose upon him. A renewal of covenant and an entrance upon a life of obedience, which involves outside work among the unsaved, would bring better times than those of old back again to the church. We exhaust all the piety we have in our places of worship, and hardly have enough to sustain them. Our business is to go—not ministers merely, but people—and to preach as we go. We have but to recover our personal recognition of the Holy Spirit within us, and then there will be no possibility of His absence from us when we enter upon the very work which He inspires.

THE METHODIST QUARTERLY.

The sixty-second volume of this venerable periodical is now completed. Judge George G. Reynolds opens the October number with an essay on the "Administration of Church Law," reviewing a recent book entitled "Ecclesiastical Law and Rules of Evidence," by Hon. William J. Henry and Bishop William L. Harris. Judge R., after an analysis of the book, enters upon a discussion of the subject of evidence, direct and circumstantial, in which he shows the unreasonableness of the hue and cry against the latter as perverting justice. He also comments the recent liberal legislation, both in England and America, which opens the witness box to parties interested, such as husband and wife, plaintiff and defendant, and even the criminal at the bar. He criticizes the book under review as not being fully up, in this particular, with the recent advances of civil and criminal law. The article is full of instruction for preachers in a much neglected part of their office—the work of ecclesiastical discipline.

"The Ethics of Sincerity" is the theme of a very timely and lucid discussion by Prof. J. C. Granberry, of Vanderbilt University, Nashville. We note it as one of the hopeful signs of the times that our Southern brethren are pouring their best thoughts on moral and religious topics through the channel of our loyal old Quarterly, to which they find a hearty welcome. Prof. G. shows that sincerity neither affects the objective rule of right nor prevents the mis-

chievous effects of false teaching and wrong practice on ourselves and others; and that the pseudo-sincerity which many are professing, is no justification of an irreligious life. A sincere person is one who loves the light not merely from curiosity, but that he may be guided in the path of duty; who seeks the truth with all his heart, unbiased by custom, self-will, prejudice, pride, or passion, determined, at all hazards, to follow wherever the truth leads, using all the light he has and pressing on after more. This is the sincerity which justifies. The abstract reasoning of the reviewer is illustrated by many examples from the Scriptures and from every-day life. The article should be abridged and popularized for general circulation as a tract, to open the eyes of myriads who plead that they are following conscience, when they have first put out the light, then taken it for a guide. If there are many who are trusting to a hypocritical profession of religion, there are more relying on a hypocritical sincerity.

Dr. Wells, of Union College, contributes a very instructive résumé of the recent efforts to regenerate Palestine. He first corrects the mistake now industriously circulated by certain Millenarians, that the Jews are rushing to the Holy Land by the thousand, that railroads are being built, that there are hundreds of Protestant churches, and that Baron Rothschild can any day take a deed of Palestine by foreclosing his mortgage. U. S. Consul De Haas emphatically denies every one of these items. There is no railroad, no mortgage, no American missionary nor Sunday-school; there are only three Protestant churches in the entire land. The Jews have no intention of re-occupying Palestine. The old go there only to lay their bones in the Valley of Jehoshaphat, so that they may be on the spot when Messiah comes. Dr. W. shows that there is no hope of the regeneration of the Holy Land by the Jews, who cling tenaciously to the great cities of Europe and America; but there is a single ray of hope from the agricultural colonies and schools of a society of zealous German Adventists, who are self-sacrificingly devoting themselves to the preparation of Palestine for the personal coming of Christ to Jerusalem.

"Ecumenical Methodism"—its inception and development up to date—is the subject of a paper by Rev. Dr. A. C. George, whom we recognize as the prime mover of the project of a Pan-Methodist Conference. The suggestion in 1876 encountered much opposition and suspicion of papal pretension and Roman power. But the discussions of four years have dispelled these bighears. The scheme is endorsed by nearly every one of the more than a score of different Methodist organizations. All that remains is the selection of the delegates. Those in the Methodist Episcopal Church must combine two necessary qualifications: 1, eminence tall enough to represent the greatest non-state church on earth; and 2, purses deep enough to pay their own bills. For we protest beforehand against passing the contribution box to take up the "ecumenical collection." By no great effort of the imagination we hear all our pastors and their churches respond, "Amen!" If the requisite quota of tall men with the second qualification cannot be found, then shorter men must be taken.

Dr. A. Lowrey discourses charmingly of "The Greece of To-day." His article, all too brief, combines an itinerary, a history, and a plea. The itinerary is a narrative of his voyage along the west coast of Greece, and his journey to Athens, and a description of its chief ruins. The history is a summary of Hellenic annals. The plea is a stirring appeal to American Methodism for a vigorous reinforcement of the feeble Protestant agencies now working to keep the rising Greece of to-day—the only nation on earth which has ever had a resurrection—from the blight of rationalism and infidelity. Methodism has no representative in Athens, and none in the Greece-speaking world except a lady in Crete sent out by a non-Methodist society. We trust that Dr. Lowrey will be accorded a hearing before our Missionary Board. A mission to Greece would be very attractive to many of our young men and women who have felt the spell of the Greek language and literature in their academic studies. Why should not Americans, who manifested so deep a sympathy with the Greeks in their political emancipation, feel as intense an interest in their spiritual deliverance?

Miley on the Atonement, is admirably reviewed by Rev. John F. Chaplain. "Dr. M. has ventured a definition which seems to cover all ground with a few words: 'The vicarious sufferings of Christ are an

atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in the moral government.' It is universal in extent, sufficient to cancel guilt and impart perfect holiness, while it exhibits the glory and symmetry of the divine nature, and powerfully sways man towards repentance. The reviewer strongly hints his own belief in Patristicism, or that the Father is capable of suffering. We have long felt that either this must be true, or we have no proof of the Father's love of the fallen race of men. The gift of His Son to the manger and the cross must have wrung His heart with unutterable anguish, or there is no meaning in the little adverb 'so' in the text, 'God so loved the world,' etc. It makes us sad to think that the hand of the reviewer, which held so able a pen, has been suddenly palsied in death.

We have found in the last article on "The Harmony of Egyptian and Mosaic Records," as many surprises as we did in our first reading of Paley's "Horæ Pauline." Since the Rosetta Stone—seen to-day in the British Museum—furnished the key to the hieroglyphics, the scroll of ancient Egyptian history has been unrolled to the eager eyes of scholars. It is found that Moses is corroborated in many important points, such as the new king hostile to the Hebrews, the years of famine, the issue of corractions by the king from his storehouses, the molding of bricks by captives under severe task-masters, the absence of the tomb of the drowned Pharaoh, his successor not being his first-born (who had been smitten by death at midnight), the record of Pharaoh's daughter at this time, the only regnant princess for many centuries, the name of Moses, the expulsion of half a million of shepherds, and their journey through the desert to Syria to a city called "Jerusalem" in a country called "Judæa." These are few of the many coincidences in the two records. Let flippant skeptics study Egyptology anew before they decry the Pentateuch.

The editorial department, embracing the synopsis of the Quarterlies, foreign religious intelligence, book table, and index to the volume, fills seventy pages. Here will be found a vast amount of scholarly research condensed into pungent criticism and short, marrowy examinations of new theories, especially those touching the antiquity of man and the existence of Preadamites.

The veteran editor promises that this periodical will keep abreast of the age in 1881 as it has in past years; "free yet loyal, conservative yet progressive." Let every preacher and thoughtful layman subscribe.

Editorial Items.

The memorial volume of Bishop Haven, containing a sketch of his very active life, by Rev. W. H. Daniels, nearly a score of addresses, memoirs, editorials and friendly eulogies, with a portrait of the bishop, is now out of the press of B. A. Russell & Co., and is distributed by agents all over the country. It makes a handsome duodecimo of 360 pages. The steel portrait forming the frontispiece is the best representation of the lamented Bishop that we have seen. There are seven other well-executed illustrations, some of them prepared expressly for the work, such as his birthplace and late residence. The sketch by Mr. Daniels is the best literary work we have read from his pen. It gathers up the chief incidents in his life, presenting them in a fresh and very attractive form. It has not the elaborateness and fullness which the work upon which his appointed biographer is now engaged will have, or the extended account of the Bishop's relation to the great reforms of the day which that will give, but it presents vividly before the reader this many-sided man of genius, this versatile writer, this born reformer and most devoted and loyal Christian minister, whose abrupt death created a vacancy that no one can fill, and left for his successor a special niche in the great temple of his denomination that his memory alone will ever occupy. The gathering of the memorial addresses and short papers renders this volume specially interesting and valuable, while the so-called "Havenisms" sent back to us, with the vividness of a photograph, the inimitable peculiarities of his epistolary style, and indeed of all his literary work. The book will have, as it deserves, a very wide patronage.

We noticed some time since the loose discipline of Harvard College over its students, and the sad prevalence of dissipated habits among them. The reference awakened some bitterness on the part of local sheets; unworthy motives were attributed to the writer of the item, and full denials of his statements were made. Last week our daily papers had a significant note. Seventy-five Harvard students, represented to be of the freshman class, attended in a body the Boston Theatre. Sitting near the stage they fairly interrupted the performance with their stamping and cat calls. One of them had a little table laid, with which he signalled his *claqueurs* to begin or end their noise, and Mr. Lothian was obliged to make an address from his chair to this offender, and threaten to stop the performance if the interruption was not discontinued; and later an even more serious difficulty occurred when the students undertook to sing "We won't go home till morning." The outraged manager intimated to these cultivated (?) young men that a delegation of South Cove rowers would be acceptable at the theatre than these academic visitors. Part of this was mischief, and a large portion, doubtless, the inspiration of potent drinks with which they had filled themselves, and which developed their natural re-

sults on the way back to Cambridge. What a sad prophecy is this of the future of these young men! How must the parental heart be wrung to know that his own boy was one of this large company! It is far better not to have a collegiate training than to be exposed to such social influences. The admirable facilities of Harvard are no compensation for its moral looseness. We are still heartily thankful for "fresh water" and Christian institutions.

We are sorry that there should be any occasion to question the suitability of a candidate for office simply on account of his religious relations, when his character and his ability are unhesitatingly approved. This is the case, however, in the instance of the Democratic nominee, Mr. Grace, for mayor of New York city—a wealthy and respected merchant of high character, but a pronounced Roman Catholic. By his election to this high office, all the other chief municipal offices being in the hands of Romanists, the whole supervision of the educational interests, the charitable institutions and treasury of the city, comes under the control of the Roman Catholic Church, which has already, by its influence over the city politics, secured for its establishments several millions of dollars, and obtains now annually several hundred thousand dollars. It is not remarkable that even liberal tempered men hesitate at placing the resources and vital interests of the city in such hands. If a man is to be voted for simply on the grounds of his being connected with any one religious denomination, it is occasion enough to vote against him. Mr. Grace's church relations give him his strongest claim with a large class for their votes. No one can become familiar with the history of New York city for the last quarter of a century without being amazed at the silent but effectual and persistent ingenuity with which the Roman Church has built itself up out of the public funds; the large proportion of which has been levied upon Protestant wealth.

There have been two conventions of women in Boston which have been the most grateful exponents of the new advances in a Christian civilization, that have come of late under our notice. They have not been, specially, gatherings for the consideration of unenjoyed rights on the part of the sex, but congresses for the discussion of important social, educational and religious themes. The first drew together leading writers of the hour among the thoughtful women of the land, and resulted in the production of very valuable papers upon practical subjects and interesting debates; while the second, held through the operation of last week—the Woman's Christian Temperance Union—has proved an occasion of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss Frances E. Willard, who was unanimously re-elected to the same office for the coming year, the meetings have attracted large audiences, and have been very interesting and profitable. The great reform to which these ladies from various portions of the country have consecrated their talents has been considerably advanced. It matters not what the name of the movement is, but it is a movement of remarkable interest and profit. Under the popular presidency of Miss

A WEEKLY ILLUSTRATED PAPER
FOR EVERY INTELLIGENT
BOY OR GIRL.
—
\$1.50 a Year.

1881.

HARPER'S YOUNG PEOPLE

—
NOW IS THE TIME TO SUBSCRIBE.
—

HARPER'S YOUNG PEOPLE is a most welcome visitor in thousands of homes, carrying happiness and good cheer wherever it goes. It is read with delight in the frontier man's cabin, in the rural cottage, and in the city mansion. From its beautiful illustrations children imbibe a love of art; its stories, poems, and sketches afford innocent and attractive recreation for the youthful mind, inculcate good principles; and awaken a desire for knowledge.

The Second Volume begins with No. 53, to be issued November 2, and subscriptions should be sent in at once, in order that the little folks may not be obliged to wait for their favorite paper. No present could be more acceptable to an intelligent boy or girl than a year's subscription to HARPER'S YOUNG PEOPLE.

The Bound Volume for 1880 is now ready. It has been gotten up in a very attractive manner, the cover being embellished with a tasteful and appropriate design. A full

reader to turn at once to any subject treated in the volume. It is one of the most handsome, entertaining, and useful gift books of the holiday season. It contains 776 pages, with over 700 beautiful illustrations. Price \$3.00, postage prepaid.

TERMS FOR 1881.
FOUR CENTS a Number.
SINGLE SUBSCRIPTIONS for one year \$1.50 each; FIVE SUBSCRIPTIONS, one year, \$7.00 — payable in advance; postage prepaid.

Published by HARER & BROTHERS
98
New York

PIANOS

Sold for cash or on easy monthly installments. Pianos to rent, and in case of purchase within limited time the amount paid in rent can apply in part payment on the instrument, at.

HALLETT & CUMSTON'S,
459 Washington St., 641 Entrance South
of Winter Street. 18

ESTIM

HUNT BROS.
Gen. Managers,
608 Washington St.
BOSTON.
Catalogue Free.

TO COW

CHURCH ORGAN
D. L. HOLBROOK, Builder.
East Medway, Mass.

Work guaranteed. First Class in every respect.
All modern improvements. Organ promptly re-
paired at reasonable prices. No agencies. Fe-
licitation and success in every case. Price
as down. Established in 1860.

TO COW

TEETH! TEETH!
Warrant
To fit perfectly and to give complete satisfaction
in Gold, Rubber and Chinoid base
TEETH FILLED with Gold and all past
material removed. Teeth cleaned and will not
decay.

It is called, as before said, "rescuing these careful
 children's eyes from the glare of a Spectator
 Free extracted without pain or injury to the eyes
 or any part of the body, by the use of an electric
 DR. W. D. CLARK,
 36 Bromfield St.,
 Wesleyan Building, Room 15. 89
 CROWD OUT THE "DIME NOVEL"
 I. K. FUNK & CO.'S
 Standard Series.
 best books at one-fourth retail prices. *Largest*
good paper, card mailing binding. No. 1. AT
 OUT.
 OUT DOOR LIFE IN EUROPE!
 BY REV. E. P. THIVING. A new book
 illustrated. Price, 20 cents.
 OTHER ISSUES:
 25, ALFRED THE GREAT. Thomas Hughes. 17
 21, TOWN GEOLOGY. Charles Kingsley. 15
 23, LIFE AND ANECDOTES OF ROWLAND HILL.
 10.
 1, Spurgeon's JOHN PLOUGHMAN'S TALK at
 Carlisle on the CHOICE OF BORN. 15
 2, and H. PARKER'S LECTURES. PAUL, indexed 45
 12-19 KNIGHTS' HISTORY OF E
 GLAND (usual price \$18) 8 vols., at
 35c.
 This is the only perfect American editor
 sent postage free. Circulars free. Address
 I. K. FUNK & CO., 10 and 14 Dey St., New York
 71
 S. S. KNAPP,
 Miscellaneous Readings,

Artists' Guild Bureau,
158½ TREMONT STREET
BOSTON.

90

KNABE
PIANO FORTÉ
FIFTY YEARS BEFORE THE PULL
Upon their excellence alone have attained
UNPURCHASED PRÉ-EMINENCE
Which establishes them as unargued
TONE. TOUCH.
WORKMANSHIP & DURABILITY
WAREHOUSES: 112 FIFTH AVENUE, NEW YORK
204 & 206 W. BALTIMORE ST., BALTIMORE

94

Christmas Carol
HULL'S Annual for 188
5 cents each, **16 PAGES**, \$4 per hundred
One each of 1875, '79, and '80, for 10 cents.
Address, **ASA HULL, 240 North 4th**
NEW YORK CITY.

97 60

The Family.

HAZEL BLOSSOMS.

The summer warmth has left the sky,
The summer songs have died away;
The fallen leaves— but yesterday
With rub and with topaz gay.

The grass is brown on the hills;
No pale, belated flowers recall
The astral fringes of the hills,
And dreading the dead vines fall,
Frost-blackened, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of the night,
Last of their floral sisterhood,
The hazel's yellow blossoms shine—
The tawny gold of Atrix's mine.

Small beauty hath my unsung flower,
For spring to own or summer hail;
But in the season's saddest hour,
To skies that weep and winds that wail,
Its glad surprise never fail.

O, days grown cold! O, life grown old!
No rose of June may bloom again;
But like the hazel's twisted gold,
Through early frosts and latter rain,
Shall hints of summer-time remain.

And as within the hazel's bough
A gift of mystic virtue dwells,
That points to golden ones below,
And in dry, desert places tells
Where flow unscathed the cool, sweet wells,

So, in the wise Diviner's hand,
Be mine the hazel's grateful part
To feel, beneath a thrifty hand,
The living waters thrill and start,
The beating of the rivulet's heart!

Suffice me the gift to light
With latest bloom the dark, cold days;
To call some hidden spring to sight,
That in these dry and dusty ways
Shall sing its pleasant song of praise.

O love! the hazel wand may fall;
But thou canst lend a surer spell,
That, passing over Bacca's vale,
Repeats the old-time miracle,
And makes the desert land a well.

—From WHITTIER'S "Hazel Blossoms."

A VISIT TO A CHURCH IN UTOPIA.

BY REV. J. W. JOHNSON.

Where is Utopia? You won't find it on the map. You may search the atlas and the "universal gazetteer," but there is no mention of its name, nor symbol to indicate its presence. No railroad or steamship company can furnish us with any indications of its location. Everybody goes there. Children who have hardly seen enough to travel, manage to get to Utopia. The school-boy with not pennies enough to buy spinning tops and candy makes his way to Utopia. The young man standing on the threshold of life and busy with the future takes many a run into Utopia. The gentle maiden whose eyes are beginning to sparkle with a soft and dreamy light, snatches a few hours now and again, and visits Utopia. The working man, who though not able to get to the hills or the beach, contrives to spend some days in Utopia. The tired woman burdened with cares and labors of home will hush the fretful babe to sleep and steal off quietly to Utopia. The business man, the politician, the poet, the lawyer, the statesman, the divine, will oft and again leave everything and take a hasty run to Utopia. Thus you see what an important place it is, and how much influence it exerts upon our thoughts. Where, then, is it? Some say that it lies very near to Dreamland; others tell us that it is an island in the sea of Reverie; some insist that it is a high table-land covered with the clouds of our fancy; while others tell us that it is a planet in the *soul-ar* system, belted like Saturn with the bright rings of our imagination. No matter where it is, we all go there, and the strangest thing is, we always see in Utopia the very things that we want to see here. The child sees big dolls with real hair and eyes that close; the school-boy sees easy lessons and no punishments; the young man and maiden see happy homes and delightful days; the workman sees high wages and steady employment; the tired woman sees plenty of help and less to do; the business man good trade and no losses; and thus everything which is lacking to make our earth a paradise is to be found in Utopia. And so the minister who has visions and dreams of what the church ought to be, thrives with longing eyes toward this famous place. I have gone there frequently; few places I visit oftener. Let me tell you some of the things which most deeply impressed me.

With the city, or the public buildings, or the habits of the people generally, I shall not trouble you at this time. Perhaps on some other occasion I may refer to them. Our intention is to speak of the churches and the church life which we noticed most particularly.

THE CHURCH BUILDING.

The most prominent and noticeable features of the city were the churches. Though the public offices and mercantile establishments were by no means deficient either in size or beauty, yet the churches were superior to everything else both in cost and attractiveness. The architect seemed to have some appreciation of the task committed to his care, and labored with an intelligent idea of the value and purposes of the building. There was something spiritual in the very edifice. It seemed to be a prayer crystallized. Every stone and every ornament were like aspirations reaching heavenward, and to stand before such a building was to come almost in contact with Divinity. The religious life and thought of the people were materialized into monuments of striking beauty, and the spires and the towers outlined against the sky seemed as the city of the New Jerusalem. Occupying as they all did prominent squares and corners on the leading streets, they commanded positions of great importance, and the merchant going to the exchange, the workman wending his way to the shop, the girl hastening to the store, or the boy to school, could not but feel the silent but potent influence of these tabernacles of God.

Instinctively I began to think of

home, and the contrast in many respects was painful. How the church is crowded out to make room for the demands of trade! Corner lots are used for hotels, and business blocks, and public buildings generally; while some comparatively secluded place on a side street is considered good enough for a church. Many a grand location has been neglected, and some of the most important and strategic positions in a city have slipped through the hands of close-fisted and short-sighted trustees.

The Roman Catholics are wiser. With almost prophetic instincts they secure positions which command and compel recognition. Had the Methodist Church been as careful in this matter as they ought, our hold upon the popular heart would have been largely increased. There are strategic points in a city just as there are in other things. England's greatness lies not so much in the vastness of the territory she holds, as in the strategic points of that territory. Gibraltar, the real key to the Mediterranean, is in her hands; a controlling interest in the Suez Canal gives her a highway to the East; and in this way, by a far-seeing policy which secures the effective points in her conquests, the greatness of the British Empire is almost eternally secured. It ought to be so in the building of churches. Churches should stand facing the future. The tramp of coming generations should be heard by the church-builders of today. It was so in Utopia. Hence the very edifice was strangely potent and impressive.

I know that much has been said respecting the expense of churches, and the cost of building and ornamentation. With some people this is almost a hobby. With many speakers it is a regular stock phrase. Even with some Christians costly churches are a constant source of regret and pain, and there are those who think that revivals are impossible in Gothic churches where the ceilings are frescoed and the seats have cushions. Much of this talk is both empty and nonsensical. How inconsistent it seems for men to live in a twenty-thousand-dollar house and worship God in a barn! How utterly absurd it is for people to have every room in their house carpeted, and yet have the floors of God's temple naked and bare! How strangely out of place it is for families to have easy-chairs and soft ottomans in both sitting room and parlor, and yet nothing but plain benches in the sanctuary! The people in Utopia were to be admired in that they worshipped God in a building which was generous in its proportions, harmonious in its arrangement, and which seemed to them the best expression of their gratitude. No mortgage gripped their churches as in an iron fist; the black shadow of debt was not known there. Happy Utopians!

THE CONGREGATION.

I noticed first a great variety in the people who came to worship. This was very evident as I stood in the vestibule that bright October Sabbath morning. Rich people came in and quietly took their places in their accustomed pews. The clerk and the mechanic came in with their wives and children and went to their places. Some very poor people came in, and the threadbare coat and the faded shawl mingled with the elegant silk and the shining broadcloth. There were no poor seats under the gallery, nor no corner into which some Nicodemus could steal, but the seats were so distributed that, in the language of Scripture, "the rich and poor meet together, and the Lord is the Maker of them all." Being a stranger, I was specially cared for, and was taken to a good seat in the best part of the church. Though it lacked a few minutes of the hour announced for service, yet the congregation had nearly all assembled, the organ meantime playing a soft, tender voluntary in perfect harmony with the day and the place. Everything was impressive. The people seemed to feel the meaning and the object of the service, and the very children looked as though they were trained in habits of devotion and reverence.

I thought of home. I could hear the rattle and noise, the banging of books, the rustle of fans, the creaking of new shoes, and the heavy stamping of feet up and down the aisles. Then I thought of the scores coming in late, and the confusion and annoyance attending many of our services; and as I sat in that large church, filled almost in every seat, and saw the heavenly light upon so many faces, and heard the gentle pleadings of the organ, I sighed in spirit over some of the other churches which I had seen. At the last stroke of the bell, the minister came from a private room in the rear of the pulpit and took his place on the platform. Here, by way of parenthesis, let me say that the platform came well out to the pews, so that the magnetism of the preacher caught the sympathy and power of the congregation. There was no long confessional arrangement such as many churches are afflicted with, the minister at one end, and the people at the other; but the pew and the pulpit came so near to each other that no vital force was needlessly expended.

A large chorus choir led the singing, in which the entire congregation joined. Such singing! It seemed as the sound of many waters. I was reminded of the vision of St. John. They all sang. The merchant who all the week had been deep in the mysteries of trade clanked lustily in the sacred chorus. The clerk and the mechanic sang with as much spirit as the leading soprano in the choir. The sweet notes of the child blended with the quivering tones of old age, and from the body of the church there came such a volume of song as filled the air with melody.

"Why can't we have such singing in our churches?" I mentally asked myself. Has church music lost its power and attractiveness? Have the hymns of Wesley, and Watts, and Cowper, and Doddridge, become worn and useless? And I said, no! The church to be really influential must be a singing church.

The angel of song must always accompany the Gospel. As the lark rises from her nest in the field, her song sweetens the morning air; and as men and women rise into the heaven of God, they must sing with the spirit and the understanding also. To sing is no less a divine command than to pray. Heaven is full of harmony. Music throbs and pulses in the air, and the church which returns as the ransomed of the Lord, comes with songs and everlasting joy.

The singing was followed by readings from the Scripture, a selection being taken from each of the Testaments, bearing, as I afterwards found, upon the text and subject of the sermon. Each person had a Bible, and the rustle of the leaves was like the light winds playing upon the trees in autumn. Then came the prayer. At this part of the service the house was remarkably still. The silence was strangely impressive. There was no shuffling of feet, no rattle of broken and rickety fans, no restless, uneasy movement on the part of the congregation. As the several needs and necessities of the people were presented, deep, fervent responses came from the congregation; and when the minister, Jacob-like, grappled with the angel, thrills of desire and supplication swept over the entire church.

I thought of home. I thought of the deadness, the weakness, the general feebleness of our public prayers. I thought of the many ministers who almost dread this part of our service. I thought how many there are who are longing for a liturgy so as to interest the people in the opening devotions. I thought of the many who remain in the vestibule rather than take part in the present exercise. And I asked myself, Why is this? Has prayer lost its efficacy? Has God refused to hear us when we call? Have the resources of heaven all been expended? Are there no broken and sorrowing hearts within our sanctuaries? Are there no tired, weary, heavy-laden spirits, no stricken souls, no sinful men, no mourning penitents, no crushed and desponding women, no bruised, wounded, troubled hearts? Have the eloquent sermons of the minister and the other attractions of the church crowded out the prayers and the pleadings before God? Then, if so, let us get back to the old paths—back to the times of our fathers, when the prayers of the people were as a Nile overflowing its mighty banks; back to the time when the open prayer was as a burning Baptist preparing the way for the Christ who was to come. This is one of our greatest needs. These cold, dead, meaningless prayers, offered amid hacks and coughs and rustle and noise, are an insult to the majesty of heaven. An insult to the majesty of heaven. No wonder that the Peters still languish in the prison-house of sin, for the prayers of the people send no angels to effect their deliverance.

Another hymn was sung, after which the sermon.

By this time I was prepared for anything. The intense spiritual feeling of the place had deeply impressed me. Keen, powerful emotions were awakened; the wind of song, the earthquake of heart-moving devotion, the fire of earnestness, had passed, and I was ready for the still small voice of God. We are not always so. There are times when though the sermon may be ready for us, yet we are not ready for the sermon. There are times when we come to the well, but the well is deep and we have nothing to draw with. Our preparation has been neglected. Many a grand sermon has fallen dead and powerless, simply because the people had failed to prepare themselves. In Utopia they were like Cornelius, and could say as he did to Peter, "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God."

The text was in 2 Cor. 6: 1: "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." The sermon was intensely practical. The preacher showed the relationships which exist between God and His Church, and the great responsibility which rests upon the followers of Christ. They were not to consider themselves as mere hearers, but as co-workers with Him. Every power which they possessed was God's. They must not be guilty of spiritual embezzlement; a misappropriation of moral force was to be a defaulter. Religion was not sound, but life; it was not gas, but flame; it was not talk, but power; and the man or woman who simply studied their own happiness, or their own good, was no more fit for heaven than the devil.

He spoke fervently, earnestly, lovingly, and there seemed to be a perfect chord between him and the people. As he warmed, they warmed; as he became intense, they became intense; as he grew solemn, they grew solemn; and by the time the sermon was finished, it was hard to decide who was affected most, the people or the preacher. I thought under such conditions preaching must be easy work. I thought,

"Better fifty years of Europe,
Than a cycle of Cathay."

Better one pastorate in Utopia than five decades of Ezekiel in the valley of dry bones. How little encouragement is given in these days to the man who brings beaten oil to the sanctuary! How many thoughtful men resign their pastorates in sheer disgust! The best preachers, I think, the most thoughtful, the most intellectual, and often the most spiritual, have generally the smallest congregations. Here and there, 'tis true, there are exceptions, but the man who wants to fill his church has but to play the part of a mountebank for a few Sabbaths, dance around the platform *à la circus* clown, tell a number of extravagant stories, use slang phrases here and there to show his acquaintance with the nomenclature of the street, and lo! in less than a month seats will be placed in the aisles, and the crowd will be immense. And this is called reaching the masses! From everything that is unworthy of the Gospel

of Christ, or that is beneath the dignity of good ambassadors, may heavenly mercy deliver us!

After the sermon another hymn was sung, after which came

THE NOTICES AND THE COLLECTION.

The notices were very few. No clamor, no oyster stew, no baked bean suppers, were announced; no entertainment under the auspices of the "Highfalutin Society;" but the minister contented himself by calling their attention to the announcements, on the bulletin board in the vestibule, of the usual meetings of the week. Then came the collection. This part of the service greatly interested me. I noticed that no one nodded familiarly to the contribution-box as if they were bidding it good-morning and would not detain it. Everybody gave something. No eyes were piously turned to the ceiling while the box was passing, as though they expected to see an angel! No fine and superlative lady shrank from its presence in the pew as though it carried the germs of a plague! The little child leaned forward with real enjoyment and gave the penny which the chubby hand had held all through the service; the boys and the girls evidently looked upon the collection as something in which they could participate; and the thud of the coins, the clink of the silver, and the soft rustle of the bills, must have been as music to the collectors.

I thought of home, and groaned heavily in spirit, when I remembered the begging and dunning which is looked upon almost as a minister's work; when I remembered how many men called to preach were nothing but financial agents to debt-burdened societies; when I remembered the acoustic properties of a few pennies, or a two-cent piece, and wondered if St. Paul had any reference to collections when he said, "Alexander the coppersmith did me much harm;" when I remembered the many people who live handsomely, dress expensively, who deprive themselves of nothing upon which their heart is set, and yet who give a pittance to the church of Christ as though it were a pauper asking bread.

We have conventions and conferences asking, "What can be done to effect revivals?" The Utopian Church furnishes one answer: By bringing the tithes into the storehouse of God. We have no promise of the windows being opened till this is done. God's Word bristles with warnings against meanness. The liberal soul only shall be made fat. Neither a stingy man nor a stingy church has any right to expect a revival. Wherever the cause of God is looked upon as a charity, and the church regarded as a species of poor-house, an Egyptian famine in spiritual things may be always expected. In Utopia they were in a constant revival, and the promise in their case was happily true, "They that honor Me, them will I honor."

A closing hymn was then sung, with even more spirit and heartiness than the others, after which came

THE BENEDICTION.

They all stood, quietly, reverently, waiting for the closing blessing. Though the day was cold, no one was wriggling into his overcoat; no feet were shuffling into rubbers; no gloves or mittens were being pulled on; but with a silence that seemed like a heavenly pause, they waited till the words, deep and thrilling, were heard, "The grace of the Lord Jesus Christ be with you all." So softly the organ played a dismissal, and the great congregation prepared to depart. In the vestibule hands were cordially shaken, pleasant greetings exchanged, and the family life of the church was very apparent.

I was not overlooked, though a perfect stranger, and more than one welcome was extended. I came down the steps, the strains of the organ growing more and more faint, when all at once I started, and lo! it was a dream—a dream, and yet not a dream, for

"As I dip into the future
Far as human thought can see,
And behold the wonders of the world
And the glories that shall be,"—
methinks that the church of the golden future, the light of whose glory is beginning to take the eastern hills, will be like the church in Utopia.

ONE DAY.

BY BELLA M. SWAIL.

Up from the quiet meadows,
Where scarce over the grass is stirred,
The plaintive and plaintive sweetness,
Comes the low, clear song of a bird,
Floating in through the open window,
And all through a quiet room,
Where white-blossomed sprays are yielding
Their sweetest yet faintest perfume.

There a sunbeam is trembling alone,
And seems lost in that silent place,
Till it falls on a couch of whiteness,
And caresses a sleeping face.
A dainty, half-opened rosebud,
With the dew on its yet undried,
Is clasped in the snow-white fingers,
That lie dimpled and cold side by side.

There are shadows in the sunshine
That to-day seems lingering here;
There's a heart-ache in this stillness
That the song-bird cannot cheer.
For our sunshine and our brightness
Lies cold in white-curtained room,
Like the rosebud that fades on her breast,
Broken off in its dewy bloom.

Ah! a fragment of life is this—
A day that is sad and dreary,
With its golden glow and summer haze
Only seeming to make more weary.
When we gaze on the pure, dead face,
So peaceful and calm in its rest,
We feel that He chasteneth His own,
Yet forever loveth them best.
Milton, Mass.

True religion has its seat in the heart. The principle of it is the fear of God; the expression of it is keeping His commandments—all of them, and always.—W. Jay.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweeter of toil and the soother of disquietude.

The Little Folks.

THE LOST BOY.

BY ACISAH DEWEY.

"Now, mamma," said little Nellie Graham, as they drew around the table in the cheerful sitting-room, "you know you promised to tell us about that boy who was lost in the woods. It's so stormy nobody can come in, so please tell us now."

"Oh yes, mamma, please tell us now," chimed in two or three lisping voices.

"And please make it like a real story, mamma," said Nellie who delighted in the *Youth's Companion*, *Sunday School Advocate*, and *St. Nicholas*.

Mrs. Graham smiled as the little eager faces were upturned to hers, and after arranging her wools for the afghan which she was making, began:—

"It had been a lovely autumn day. From early morning the harvesters had been at work gathering in the golden grain. The little fruit-gatherers had been busy through the bright afternoon, gleaning the rich, ripe berries on the hillside. But these all had sought their homes, and the last load had been taken to the well-filled barns amid the shouts and chorus of the harvest song. The sun could just be seen on the tops of the distant mountain, and the shadows were deepening up the valley. In the long, low dining-room of the old-fashioned farm-house, the harvest men were just finishing their supper, when Johnny Farrell, a son of a neighboring farmer, rushed in, crying, 'Oh, won't you come and help to find Onie? He's lost in the woods!'

The cry rang through the house. 'Little Onie Farrell is lost in the woods!' The men seized their hats and prepared to follow the boy. Grandma took his gun, and hurried away after the others."

"O mamma, was it at your grandpa's, when you were a little girl?" said little Robbie. "I'm so glad it's a real, live story."

At this they all laughed, and mamma continued:—
"Grandma said she would go over and learn the particulars of the case, and try and comfort his poor mother. I remember how desolate it seemed, as I looked towards the mountain and saw the black shadows deepening into night and thought of the little curly-headed boy I had seen only the day before, all alone in the dark forest."

"After a time, grandma came back. It seemed that the mother supposed Onie had gone with the other children to pick raspberries, until the children returned at night. They said that after going a short distance, he wanted to go back, and so they allowed him to do so. The father and his men had gone through a wood to another farm about a mile distant, and as the little fellow wanted to go with them, it was evident that the child started off in the direction in which he saw his father go, and had been attracted from the path and was lost. A little whistle, with which he had been playing, was found in the path near the wood, confirming this suspicion."

"A crowd was soon collected from the village near by and the country around. The night was so dark there was little hope of finding the child until morning, but great anxiety was felt, on account of the black bears being very numerous that season, several having been killed in the vicinity. It was arranged that the men and boys disperse through the woods with lanterns and torches, and by singing and shouting to keep wild beasts at a distance. The signal, if the boy was found, was to be the blowing of a horn or the firing of a gun."

"I was too frightened and excited to sleep. Grandma took me to her room, and at the first dawning of day we went over to the house. Through the long hours of that night the mother had walked the pathway from the house to the woods, from the woods to the house, listening in vain for the signal that her darling was found. Kind neighbors endeavored to comfort her, but it was with difficulty she was kept from rushing into the forest in search of her precious boy."

"At last the sun rose clear and beautiful, as though trouble and sorrow never came to any who walked in its light. I thought it was cruel for the birds to sing so sweetly as if mocking the poor mother's grief. She had just been prevailed upon to take a cup of hot tea, by the promise that grandma would go with her into the woods and look for her Onie, when the sharp report of a rifle rang out on the morning air. This was instantly followed by others from all directions, and then the prolonged shout of hundreds of voices told the

glad news that the child was found. The mother rushed towards the forest, and in a few minutes the men began to emerge from the woods, and foremost among them a tall, white-haired man carrying the little three-years-old darling. He gave him into the mother's outstretched arms, and with an earnest 'God bless you forever!' she sank helpless on the ground, her little boy clasped to her heart. The father sat down beside her, sobbing like a child, and strong men, unused to tears, wept as they looked on that mother's great joy."

"But soon a merry-laughed, who who could never be serious, stepped forward and shouted, 'Three cheers for the little boy who slept in the woods!' So the forest rang again with their hearty cheers, and all hurried away to their homes except a few women who remained to look after the mother and child."

"But little could be learned from the little fellow. He said, 'I went to find papa and didn't find him, and I fell down, and a big, black dog came and looked at me, and I kied, and he runned off.' Whether it was a dog, or bear, which the child saw, none could tell, but it was generally believed to be one of the many bears which infested the country, as there was no dog of that description in the neighborhood."

"As we went home through the quiet fields, in the fragrant morning air, grandma, who was ever ready to 'speak a word in season,' tried to impress upon me my own lost condition while far away from the Saviour, and my far greater danger than that of little Onie, as the wild beasts could only destroy his body, while the 'roaring lion' would keep my soul from heaven—an impression which never wholly left me; and I bless grandma to-day for her faithful admonition."

As Mrs. Graham tucked her little ones in bed that night, she prayed that they, too, might profit by grandma's words.

HE LEADETH ME.

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me in weary ways, where heavy shadows be. Out of the sunshine warm and soft and bright, Out of the sunshine into darkest night, I oft would faint with sorrow and afflict,— Only for this—I know He holds my hand, So whether in green or desert land, I trust, although I may not understand, By still waters? No, not always so; Ofttimes the heavy tempest round me blow, And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry, 'Oh, where art thou, my Father, my God, and whither art thou going?' 'Lo, I am here!' Above the tempest wild I hear Him say, 'Beyond this darkness lies the perfect day, In every path of thine I lead the way.'

So, whether on the hill-top high and fair, I dwell, or in the sunless valleys where The shadows lie—what matter? He is there, And more than this; where'er the pathway lead, He gives to me no helpless, broken reed, But His own hand, sufficient for my need.

So where He leads me I can safely go; And in the midst hereafter I shall know Why in His wisdom He hath led me so.—Selected.

For Young and Old.

Only Fan.

No matter how old a crow-bar may be, it remains as pry as ever.

"Ah," said a deaf man who had a scolding wife, "man wants but little help below."

Many a man slips a three-cent piece into the contribution box with a ten-cent air.

A young lady from Mount Desert, and exclaimed that they were peeling a lamb.

An Irishman was asked by a neighbor if he had ever seen a red blackberry. "Shure, an I have," said Pat. "All blackberries are red when they are green."

"Se you good?" asked a bright little chap of Miss Bud, his Sabbath school teacher, the other day. "Oh, no, was the becoming reply. 'You ain't? Well, I knew you wasn't pretty, but I always thought you was good!'

Punch gives the following as an example of self-sacrifice: *Boy* (to lady visitor): "Teacher, there's a gal over there a winkin' at me!" *Teacher*: "Well, then, don't look at her." *Boy*: "But if I don't look at her, she'll wink at somebody else."

A certain gentleman recently lost his wife, and a young miss of six, who came to the funeral, said to his little daughter of about the same age: "Your pa will marry again, won't he?" "Oh, yes," was the reply; "but not until after the funeral."

A female orator lost her presence of mind once, when she said, "This is our 104th annual meeting in this place," and an irreverent man in the gallery replied:—"Sho! You don't look as if you had seen two-thirds of that time."

French politeness.—Mlle. X. waits one morning in vain for the arrival of her old music teacher. At last his little daughter makes her appearance in his school, and says: "Mamma sends me to say that she hopes you will excuse papa from coming to give his lesson this morning because he is dead."

"Why, Bridget," said her mistress, who wished to ally the girl for an amusement of her company, upon the fantastic ornament of a plate of butter. "Why, Bridget, did you do this?" "You're quite an artist, how did you do it?" "Indeed, mum, it was my self that did it," replied Bridget. "Isn't it pretty, mum? I did it with your fine-tooth comb, mum."

Gems of Religious Thought.

The truer we become, the more unerringly we know the king of truth.—F. W. Robertson.

If you want knowledge, you must toil for it; if food, you must toil for it, and if pleasure, you must toil for it.—Ruskin.

The Sunday is the core of our civilization dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.—Emerson.

'Tis not for man to trifle! Life is brief, And in is here.

Our age is but the falling of a leaf, A dropping tear.

We have no time to sport away the hours, All must be earnest in a world like ours.

Religious Items.

The trouble between the Brooklyn Presbytery and Talmage's Tabernacle has been ended.

Southern Methodists are taking counsel with each other over the advisability of establishing a summer school in their midst—a kind of "Chautauque."

The Gospel of Mark has been translated into the language of the Moravian Islanders—the latest work of the *Missionary*.

The widow of the honored and lamented Baptist missionary, Rev. Dr. G. Binney, has returned to Barnum, where she has already spent twenty years in labor with her now deceased husband.

At the meeting of the Nebraska Conference Rev. Gilb. de La Mays, representative in Congress from that State, was continued as superintendent.

The statistical reports to the General Conference of the Methodist Protestant Church show a membership of 118,200.

Rev. Dr. Thoburn remains in his country until after the meeting of the General Executive Committee in November.

The Marquis of Bute intends to endow a Roman Catholic monastery for English monks on his property in Jerusalem, and plans for a \$20,000 oratory have been prepared.

At Port Said, evangelistic labor among the crews of the vessels passing through the Suez Canal have been up for some time by a Mr. Willett, who is unconnected with any missionary society.

Gov. Wright, of the Indian Territory, is a converted Choctaw. Sometimes, after presiding over a political meeting of his people, he calls them to order and preaches a sermon to them.

Dr. William Adams, of New York, said to have once made the statement that a tract given to him by his mother, just as he was leaving for college, was the means of his conversion.

A missionary at Canton has arranged a new Chinese alphabet of thirty-two letters, by which he claims that all the words which now require so many Chinese symbols can be written.

Rev. Dr. Willets has resigned his charge of the West Arch Street Church of Philadelphia. He has been the pastor of this church for about twenty years. For many years he has been widely known as a popular lecturer, and will, in future, we understand, devote himself to this work.

An exchange says that "Philadelphia has a Mormon Church of 40 members that has been in existence since 1840. It would not be safe for them to practice their distinctive tenets of polygamy. It ought to be no more than Utah."

A colporteur in Japan recently sold thousands of copies of the Scriptures, and the Mayor of the city of Yokohama has ordered twelve copies of the New Testament to be placed in one of its schools.

The ringing of the curfew-bell, which was introduced by William the Conqueror to warn the people to close their fires and retire to rest, has been resumed at Stratford-on-Avon, England.

